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Vol. 2 Chicago, Illinois, February, 1926 No. 11

AMERICA'S WAY OF SERVING RELIGIOUS NEEDS

By Robert S. Keebler.

How shall our government minister to the aspiring minds and faculties of man? By establishing schools wherein can be taught to our youth the wisdom of the ages? Thoughtful minds have long concluded that the hope of America lies not in the accumulation of laws upon our statute books, but in the education of our youth. Education is the great corrective of all error. The evolution of the human body has perhaps reached its culmination. Tools have replaced the necessity for further acuteness of our physical faculties. But we stand as pioneers upon a new frontier. The development of the mind of man is still in its infancy. Only the utmost freedom to study, to investigate, to rationalize, and to explore every province of time, space, and matter will bring us in the end to our full mental stature. We shall sometimes stumble, but we shall rise again and press onward.

Whatever view other nations may take with respect to public education, America stands committed to it as a condition of its national existence. This is a government of the people; and in the continual adjustment of the government to the ways of progress, a thinking electorate is indispensable. Every American State has a vast network of educational institutions ramifying to every village and hamlet within its borders, and culminating in classical, technical, and professional colleges to put the finishing touches upon the mental development of its youth. Every school house is a citadel of liberty, a place of refuge from the follies and errors of unthinking minds. There stands the highest hope for the perpetuity of a free government. Our public schools are our greatest pledge that the children who come after us shall be wiser and better than we.

Shall our government invite our youth, nay compel them, to come hither, and then tell them that they cannot give their minds that wide latitude which made Bacon boast that he had taken all knowledge to be his province? Shall we exclude from them any knowledge about the universe of which they are citizens? Shall we tell the teacher that he may say to his pupils whatever he will unless it be contrary to Genesis, or contrary to "Science and Health," or the Book of Mormons, or the Koran, or to our views on Protection or Free Trade, or to any other creed or principle which we may profess, but which we fear will not stand the test of reason or the close scrutiny of inquiring eyes? Shall we shackle our children's minds in the stocks of the past? If there is reason and present worth in the beliefs and principles of the past, they will survive; if there is no reason, they deserve to fail, and the sooner the better.

Any government which narrows the horizon of the human mind has infringed upon the liberties of its subjects, and has limited the possibilities of their usefulness. Genius cannot survive suppression. Bold pioneering spirits will openly disregard such artificial trammels and will die rather than submit. Less

venturesome spirits will either covertly evade or ingloriously submit. Truth can thrive only in the open air of freedom. Error shuns the sunlight. It must hide behind curtains and veil itself in mystery because it cannot clothe itself with the garments of reason.

To forbid the teaching of Evolution in our public schools is to forbid the most quickening and far-reaching inquiry into the grandest province of natural science which the mind of man has yet conceived. Evolution is the basis of geology, biology, embryology, and all kindred sciences. It is a subject with which every scientist must now reckon. If we teach our pupils that all nature operates under immutable laws, they are going to inquire whether there ever was a time when nature did not so operate. They are going to inquire all about the changes in the life history of our planet which the strata of the earth reveal, and how these changes are to be explained. If our teachers may not answer their questions; if to our eager-minded youth our teachers must say, "Read Genesis to find the answer to your question," then education ceases to be that ideal quest after truth which Socrates, Jesus, and all the great teachers of mankind have exemplified, and becomes a vehicle by which the errors of the past are transmitted to the future. In such way the wings of genius are clipped, and the soaring minds of youth are caged with prison bars. Insofar as Genesis or any other theory of Special Creation has facts or reason to support it, let it be heard; but let it be heard upon its scientific merits, and let the evidence be produced against it.

Into our courts of justice we summon witnesses, and we command them by holy adjuration that they tell the truth, the whole truth, and nothing but the truth. Only thus can the ends of justice be served. Into our school rooms we summon teachers to instruct our youth; and unless we are false to every sacred tradition of our Republic, we must with equal solemnity adjure them that they teach the truth, the whole truth, and nothing but the truth. Only thus can education reach its fitting climax. Only thus can America attain at last that ultimate truth which will set men free.

Important as it is that the pathways of science shall be left open, it is still more important that the pathway of man to his God shall not be closed by any act of government. Men are forever seeking to find out God. Every age finds some new revelation; and with a pride of opinion fatal to progress, the fathers crystallize it into creed and impose it upon their children. For every man God has His several message. He speaks with many tongues. His words still thunder as they did on Sinai, if only there is a Moses to receive them.

There are two great conflicting ideas abroad in the world. One is that man is by nature sinful and depraved; that he cannot trust his inner voice of conscience; that his genius is deceiving; that to deliver him from the bondage of self, God revealed once and for all time His wisdom to man in our Holy Bible; that this revelation is forever final; and that the words of His book are the supreme authority to all men evermore.

The other idea is that human nature is essentially sound; that through the ages men have been struggling upward; that the voice of God is forever present in the hearts of men; that He is still revealing Himself as He did of old; that through all the groveling misery of this world, men's faces are turned upward; that mankind is forever looking toward the light and going forward; that there is a unity in all the progress of mankind; that religion and science and government are but different facets of a single gem.

Under this latter idea, the inquiry is not whether a given fact or principle coincides with the letter of Holy Writ, but whether

it is true; for if men commit themselves first to the Bible and say they will believe nothing which gainsays it, they become servants not of the truth but of a book. A great book, yes; the greatest book yet vouchsafed to men, but withal a book. God's final revelation to man was not given to the ancient Jews. He did not walk and talk with men a few brief centuries to hide His face forever. God is not less distant now than he was to Abraham or Moses or the prophets. And science is but beginning to unfold the mysteries of nature and the manifold miracles of God. Who can look into the stars and feel no sense of holy awe? Who can look upon a snowflake or a wild flower and say there is no God? Back of all nature is a divine purpose; and He is forever shaping the lives and destinies of men. Such is the modern view.

In spite of the fact that the ancient doctrine of total depravity continues current within our orthodox churches, it is not the American appraisal of the dignity of man. Our government is founded on the theory that, in spite of their transient aberrations and repeated failures, men can attain their highest development only in an atmosphere of freedom; that no people, however superior their virtue or wisdom, should be allowed to coerce an erring fellow into the pathway of righteousness; that the highest ends of Heaven and humanity can be served only by allowing to every man free access to his Maker, leaving moral suasion to take the place of edicts and inquisitions. If law could force men to worship in the beauty of holiness, what higher act could our government perform than to compel men to observe all the orthodoxies of our ancient creeds? But such is contrary to the spirit and letter of our Constitution. No despotism however benevolent, can develop the genius of democracy, nor bring to full fruition the aspiring souls of men.

There are those who decry such perfect freedom. Holding that there is only one true religion, they believe it is the business of government to foster and sustain it. They would have us bend our constitutional principles so as to preserve inviolate their orthodoxies. They hold that it is within the province of our government, nay, its bounden duty, to protect revealed religion from the searching inquiry of human minds. They mistrust science. They discredit human reason.

The Anti-Evolution Law is a present manifestation of such a belief. They maintain that such a law is right. Why? Because man is base; his goodness is not to be trusted. From a source higher than human reason has come a story counter to Evolution, which men must if necessary be coerced into believing. Men are to distrust their own reasons. They are to call their scientists atheists and infidels, and trust only the voice which has come down from out the mystic past.

How can the orthodox Christian of today be assured that his dogmatisms represent ultimate truth? What ultimate value is there in the Genesis story of creation? No man is surer of the truth than the intolerant dogmatist. The Jews who crucified Jesus for blasphemy were earnest men. Paul was no less earnest when he persecuted the Christians than when he suffered martyrdom. The Athenians who put to death Socrates, the greatest soul and noblest spirit outside the pages of Holy Writ, were sincere and conscientious men. Marcus Aurelius persecuted the Christians as a sacred duty to the state. The Inquisitors of the Middle Ages were earnest men seeking to save the souls of sinners by thumbscrew, rack and dungeon. Those who lighted the fires of Smithfield Commons were conscientious men. Europe ran red with blood for many centuries because men earnestly differed on matters of religion. Indeed, where is there a great religious leader in all his-

tory who has not been the victim of persecution by earnest, dogmatic men?

Our fathers took refuge on this continent to escape the persecutions of their native lands, and they founded our government upon the cornerstone of complete religious freedom. They believed that liberty is the highest service which government can render to religion; that moral suasion and the wooing of the spirit will accomplish what fire and fagot can never do.

The American spirit does not distrust the genius of man. It does not fear human reason, nor seek to limit its wanderings to the pathways of the past. It is willing that men shall forever seek new truths. If today men announce a fallacy, they will tomorrow correct it. Liberty to go forward means liberty sometimes to fall; but liberty is the only sure road to progress.

No one can be a great thinker who does not recognize that his first duty is to follow his intellect to whatever conclusions it may lead him. No man can be a great prophet who does not kindle the fires of his soul by living coals from off the altar of God. The coercion of government has never yet developed a Plato nor a Paul. To be great is to be independent.

How shall we preserve our American institutions against the threatened invasions of dogmatic men? They must have every right which freedom of speech and the press can offer. They must be allowed all the arts of moral suasion. We must exercise toward them that same tolerant spirit which we ask of them. They must have the same high privilege to propagate their doctrines which you and I have; but no higher. There is a dead line beyond which they shall not go. When they seek to invade our public schools, the Constitution is our refuge. Its provisions are now ample to safeguard the religious freedom of every citizen, Christian or non-Christian. If our Fundamentalist friends wish to impose their cosmic theories upon our public schools, they must speak the language of science and not of Holy Writ, and they must allow to every opposing theory an open forum with their own. Only thus can freedom be maintained. No scientist has yet asked that the study of Evolution be required by legal mandate, or that all contrary theories be suppressed. Science asks no higher compulsion than that which proceeds from human reason. It is as eager that its fallacies shall be detected as that its truths shall be made known.

But our Constitution, while our immediate resort, is not our final refuge. Unless our public opinion is sound, our constitutional guaranties will not long survive. Our Constitution protects the vanguard of human progress. But the nation must follow, or the vanguard will perish. The spirit of human freedom must live among us. If the spirit die, the form will likewise perish. Our people must believe that liberty is the final corrective of all the fallacies of men; that truth can thrive only in an atmosphere of perfect freedom; that our bill of rights is founded on the highest philosophy and the surest foundation of human progress.

For my own part, I have no fear. The kindly genius which presided over our nation's birth is with us still. The storm of passion may for the moment buffet the surface, but it cannot turn the silent tide which flows beneath; and the tide which is flowing in America is the tide of human freedom.

As certain as the stars in their courses, the final outcome is written. There is a resiliency in truth which nothing can destroy. —Reprinted from The Christian Register.

BOOK CHATS

I am only going to mention one book this month but it is a truly great book. I can unhesitatingly endorse this work.

The title of the book is "Science, Religion and Reality" and is published by the MacMillan Company. Ten of the finest scholars in the world have each contributed a chapter. The introduction was written by Arthur James Balfour and the Conclusion by Dean Inge. Joseph Needham edited the volume. The chapter heads will prophesy the material of the book. They are "Magic Science and Religion," "Historical Relations of Religion and Science," "Science and Religion in the Nineteenth Century," "The Domain of Physical Science," "Mechanistic Biology and the Religious Consciousness," "The Sphere of Religion," "Religion and Psychology" "Science, Christianity and Modern Civilization" and the "Conclusion" by Dean Inge. The entire field suggested by the title is adequately covered. This book is a much needed contribution to the problems it covers. It is a book to own for the student and reader will go back to it again and again. The writers have written with an effort to interest the general student and have eliminated the purely technical phraseology. It is the most provocative and stimulating book I have read on the subject and cannot be ignored without missing certain vital problems involved.

"JESUS AND THE JEWS"

A Sermon Delivered in The Peoples Church by Dr. Bradley. Stenographically Reported.

It is always easy to discuss a problem if we permit our temperamental tendencies and inherited prejudices to take the place of information. It is not a difficult task for an individual to be glib in the expression of opinions, but the glibness evidences a poverty of familiarity with the problem under discussion.

This morning in this most delicate theme, I am going to try, if it is humanly possible to separate myself from any traditional and racial reactions which I might have if I allowed myself to be guided by purely emotional tendencies. The moment I become heated and impassioned and influenced by that which is not warranted by fact and knowledge, just that moment does my usefulness to this audience pass away. No man is of any importance who insults the intelligence of an audience by bringing to that audience only the reactions of temperament and the reactions of tendencies rather than the statements of fact.

Science is simply a matter of finding facts; religion is a matter of facing facts. Our lives are largely dependent upon the ability by which we are able to meet the facts of life. That is what makes life great, meeting the facts of life.

Now today we have to meet some facts of history. To me it is a weak type of mind that will see a fact of history staring them in the face and at the same time refuse to appropriate that historical fact in their own lives or incorporate it in the philosophy that they hold toward life or toward history.

There is only one thing to do, my friends, with a historical fact, and that is to accept it in the light of its relationship to life. That is the only purpose and the only value of history.

Today we have linked up again a question which has been disturbing the best minds of civilization for the past twenty centuries. When I say the best minds of civilization, that is exactly what I mean. I mean the best minds of both sides of this question, the best philosophic gentile minds who have brought to the whole subject of Christianity a very fine discussion, and the best side of that great scholarship of the Jewish race.

I think it is one of the accepted facts on the part of students that the Jewish race has produced some of the greatest scholars, the finest classicists that civilization has thus far produced, and these old scholars, these old world men, have brought a fine knowledge of the great ancient languages of the world, and associated it with a splendid historical perspective, and have had their say upon this question of the morning.

Any of us who desire to know what really is the truth of the matter cannot afford to take our information from one isolated source. It was Plato, five centuries before the birth of Jesus, who said this: "The chief dangers of any democracy are to keep the sources of information unpolluted."

I know of nothing which the serious student needs to be so careful of as the source of his information. When you accept something as a fact and you permit that fact to play a great influence in your life, before you become surfeited with that as a fact, make certain of the sources of your information. I think this is one of the most necessary programs for any mind to follow. Of course, it means nothing to the prejudiced mind; it means nothing for the type of mind that thinks in terms of racial identities and of national boundary lines. That attitude means nothing to that mind, because that mind runs away when anything interferes with its prejudices. Prejudice is always at enmity with knowledge.

We cannot get anywhere in this world in the discussion of any problem if we permit our prejudices to govern our viewpoint and our mental attitude toward it.

So today I want to see if it is possible for me in the discussion of this most delicate and mooted question to be eminently fair.

The older I live the more I am beginning to see that fairness is one of the greatest of the virtues. Just being fair! And what a fine thing it is to come in contact with people that impress you as being fair minded people. How lovely they are in their environmental influences, fair minded people! And what a hope there is born in groups that are trying to solve delicate problems, and what hope there is born in our committees of arbitration sitting quietly together going over the strained problems involved, and what a hope is born when somebody says, "Now, gentlemen, let us be fair about this." Why, being fair opens the door to the solution of the problem.

Well, that is our question and that is our problem. And it is of vital concern, not only to the Christians but to the Jews. Let us see if we can be preeminently fair in our discussion this morning, and let us look at certain great historical settings connected with the life of Jesus and see what the scholarship has to say in regard to these matters and state them plainly and if need be bluntly, and then try to correlate all of these facts together and see if we have something—something out of it all that will give us a fine grip upon life and upon ourselves.

Now no one can understand anything about the character and personality of Jesus until he has some acquaintanceship with the historical background of his career and those inherited characteristics which entered so mightily into his ministry. The first question that suggests itself is the question of the historicity

of Jesus. The question is by no means settled in the minds of some as to whether Jesus ever did live. There is a group of thinkers who feel that he is some mythological extenuation. But the finest scholarship, both of Jews and of Christians, which I can find, men like Dr. Klausner agree that Jesus actually lived.

Dr. Klausner together with many more that I could mention, believes and he feels justified in his belief by his familiarity with historical facts, in the historicity of Jesus.

It is a rare thing to find these days, either on the part of the Jews or on the part of the Christians, any authoritative mind that doubts the fact that Jesus really lived.

Probably the most preeminent scholar which reformed Judaism has yet produced was a man who spent his lifetime in our own city here in Chicago, Rabbi Emil Hirsch. It was my privilege some years ago in the University of Chicago to listen to a course of lectures on the New Testament and the historicity of Jesus from the lips of Rabbi Hirsch. And probably no contemporary scholar in either field, Christian or Jewish, excelled that finely trained mind. He was at home in six different languages. He knew Greek and Hebrew and German and French and English and Latin better than I know English. He knew the philological roots that had worked deep down into the intellectual background of these various languages.

Those of you who knew Dr. Hirsch and those who have sat under his great ministry will be glad to know that the family of Dr. Hirsch has published a very large book of his sermons called "My Religion."

Dr. Hirsch when he states the reason for his belief in the historical accuracy of the life of Jesus, I respect deeply his scholarship and his opinion.

He is not alone. Those forward looking rabbis who are preaching today in the reformed Jewish faith, almost without exception, believe in the historicity of Jesus.

Well, now, in our discussion let us begin with this, the actual historicity of Jesus, Jesus living as a historical person. Now that is certain that we can begin with that. Very well.

Now what is the next step? The next step is some sort of an understanding of the background of his life. Now I mean by that, we must know something of the age in which he lived. We must know of the degree of civilization in which he lived. We must know something of the people. We must know something of the country. We must know something of his associates. We must know something of his traditions.

Now to begin with, the first fact then to be determined is this: Jesus was a Jew.

Do you know it is very interesting to me that there is rising in our contemporary life a brand of scholarship which is making a serious effort to prove that Jesus was not a Jew at all! Of course, this effort is being based upon the anti-Semitic activities which have had a very distinct revival in the past four or five years, but wherever there has been any human history—and it has been at regular intervals—there has been antagonism manifested against the Jewish people.

You see it becomes increasingly difficult for people who hate the Jews to worship one! Consequently they find, if it is only possible for them to do away with the fact that Jesus was a Jew, then they are all right; they can continue their crusade against the Jewish people in every country of the world and think they are performing a Christian act. It becomes difficult for them sometimes in the program to do that thing when they have to stop and consider that Jesus was a Jew.

It is like a friend of mine who is a member of the Klu Klux Klan, said to me once, "Dr. Bradley, I am getting a little worried

about this business." He said, "I am wondering what will happen to me after I am dead, if our Catholic friends are right. Peter was a Roman Catholic and a Pope." He said, "And if I die I have to meet a Roman Catholic at the gates of Heaven. And Jesus was a Jew. Now what chances will a member of the Klu Klux Klan have after he is dead?" (Laughter and applause.) So it worried him very deeply.

There is a school of scholarship that is now at work trying to prove that Jesus was not a Jew at all. And let me submit for your consideration the hypothesis upon which they make that deduction. It is simply this: It requires a knowledge of the little province of Galilee where Jesus lived and where he was brought up. I might seriously question whether Jesus was born in Bethlehem or not. I am rather of the opinion he was not. It seems to me the later Christian writers, in order to put Jesus into the prophetic scheme of the Old Testament, where the expression is used "Out of Bethlehem into Judea shall come forth a Son," found it very convenient to substitute Bethlehem for Nazareth. There is not any particular reason at all for Jesus being born in Bethlehem, except that it fits into the prophecy of the Old Testament. I think there is no doubt but what Jesus was born in Nazareth. Certain it is that his father and mother lived there, and certainly that is where he worked as a carpenter, and certainly that is where he spent his boyhood and his early life, and certainly we have attested to by the expression of some of his associates when he started his public ministry when they used the expression "Can any good come out of Nazareth?" Until I am rather of the opinion—and it is only an opinion—only one man's opinion, that Jesus was not born in Bethlehem at all, but that he was born in Nazareth.

Well, we know he had a background of Galilean environment. What about Galilee? Galilee, that little northern province of Palestine, was unique in that it had more idealism than Judea. Galilee was composed of a great variety of racial units; there were a lot of different groups in Galilee. Galilee was the most cosmopolitan of all the Palestine countries; more cosmopolitan than Judea. Judea lacked romanticism; Judea lacked idealism; Judea lacked those fine altruistic touches which we find in Galilee. The people of Judea were more purely Semitic and more purely Jewish. Most writers of modern times are trying to establish the fact that Jesus was Aramaic rather than Semitic, and they base it purely upon the guess, that because of some things which later developed in his life he could not come from Jewish stock. The great paradox about this whole matter is that the secular historians at the time Jesus lived are all silent about it. That is one of the startling paradoxes connected with this whole discussion.

There was at the time Jesus lived down in Alexandria a brilliant Jewish philosopher by the name of Philo and this brilliant philosopher Philo who was a scholar of the Jews and a contemporary of Jesus, and who had travelled out of Alexandria and who knew Palestine intimately is practically silent concerning Jesus. The other was Tacitus. Tacitus was a Roman historian and philosopher who lived at the time Jesus lived. He has one little sentence that is considered an interpolation and is of no significance whatever to our discussion. Then the other great historian who knew Jerusalem intimately, who travelled from Alexandria to Jerusalem throughout all of Palestine, that great scholar Josephus, and Josephus has four lines devoted to the life of Jesus. And those four lines, admitting the historical accuracy and admitting they are the product of the pen of Josephus, make very little contribution to this question.

The old historians amongst the rabbis, the rabbinical historians of the period who accumulated those great ethical scriptures known as Talmud, simply ignore the question of Jesus altogether.

Therefore we have only one scource we can go to, and that is the source of the New Testament, and that takes up the four Gospels. The first four books of the New Testament, Mathew, Mark, Luke and John. The Gospel according to Mark being the most reliable because it was written closer to the time that Jesus lived. You must remember always that we have not a single line written about Jesus in the New Testament that was not written thirty or sixty years after his death, and it is an accumulation of the stories about him, thirty years after he was crucified. No line remains anywhere written at the time Jesus lived concerning Jesus, and Jesus himself never wrote a line concerning himself.

Now you see there if we are trying to be scientific in our historical background, we are facing this great problem of the whole personality and character of Jesus. We admit he was a Jew. Jesus never uttered one sentence in all his public work, as far as the record anywhere goes, in which he denied the fact that he was a Jew. The contribution which Jesus made to religion was not original thought. No single ethical code enunciated by Jesus can claim originality. It is possible to take every utterance which is recorded of Jesus and you will find it somewhere, either in the Talmudic scriptures, in the philosophy of Socrates, in the philosophy of Pltao, or in the philosophy of some of the ancient Greeks. You will find there a duplication of the ethical idea.

Now there are a great many people who feel that Jesus made some unique contribution in the world of ethics. Jesus never claimed originality. Jesus never stated an original ethical doctrine. Not one. The thing which Jesus did do was to do what every great prophet has always done in human history, Jesus vitalized the Truth!

Jesus vitalized the Truth. Jesus was dynamic, not static. Jesus was a vitalizer.

You must admit at the time Jesus lived, the established church of that period, which, of course,was the synagogue,was in very ill repute. There were two parties, the Sadducees and Pharisees. The Pharisees were the men of the people, the Pharisees were the teachers in the school, the Pharisees were the heads of the synagogues; the Sadducees were the priests; the Sadducees were the aristocrats of the people, an exclusive caste drawn from men of wealth and position. While the Pharisees found their strongholds in the synagogues and schools of the towns and villages, the Sadducees had their center in the Temple of Jerusalem, and there are those who claim that Jesus was a member of that party of Judaism known as Sadducees. And today, in Palestine, you will find Jewish groups who claim that Jesus was an outstanding rabbi of the Sadducees.

Now when we come to a consideration of this point, what do we find—and I must leap now to the very heart of this question. I cannot build it up as carefully, logically and systematically as I desire, and, obviously, it could not be done in one sermon anyhow; it probably will have to be continued and worked out as a theme in this Church here. But I must jump to the very heart of the thing which is the core of the whole situation as regards the relationship between Jesus and the Jews. The Jews of that period kept alive in the nation the hopes of the Messiah. There has never been a time in Jewish history when the Jews did not look for a Messiah. They have always expressed the Messianic hope.

Jesus was a Jew, and at the time Jesus lived the condition was such that the Messianic hope had crystallized itself into three separate ideals. The first was

that there would be a temporal Messiah, a King who would break the bond of the power of Rome and who should deliver the Jewish people from bondage and serfdom of political servility. That was one. The next Messianic hope was that it was to be a spiritual kingdom after death. And there was a great number of Jews, although the Old Testament has not pronounced in its doctrines, the doctrine of immortality,—but there were a great many Jews who believed that the Messianic hope was never to be materialized on earth, but should be a condition existing for the Jew after death took place.

Then there was a third Messianic hope prevalent, and that third idea was this, that it should come to earth only in the form of a spiritualization of the individual himself; that the Kingdom of God would come only to the individual himself, and would not come as some great political movement or some great external condition.

Now Jesus when he began his ministry faced all of these various ideas of what the Messiah should be. He was always anxious to get back to Galilee; he never stayed long away from Galilee. You noticed he did not like the crowds. Whenever he found the multitude he tried to get away from them. You know he was developing the same characteristics of being a great delver into the spiritual reality of life, and he was finding that capacity in the vast silences of his own soul. We find him denouncing the corruption of the church of his day and of his period, and yet he never once in his public ministry repudiated the very foundation of Judaism. On the very cross itself Jesus closed his life with a Jewish utterance, and an utterance that was prevalent in the Jewish faith at that time and is still today; Jesus at the very last of his life remained Jewish, Jewish in his affiliations with the more or less external considerations of his church.

"My Father who art in Heaven" was a Jewish phrase used by the rabbis in their services. "My Father." At the time Jesus lived the Jews were developing a consciousness of God in terms of fatherhood. Jesus continued that truth in his public ministry.

And then we find him facing this idea of the Messiah. It aroused the curiosity of Jesus himself who made no claims for it. He said to them "But whom do men say that I am?" He was curious about it. "Whom do men say that I am?" And his disciples said "Some say you are this and some say that you are that." And then Jesus turned to Peter and said, "But, Peter, whom do you say that I am?" and Peter said, "Thou art the Christus"—"Christus" was Greek. Christ is not Jewish. Christ was not the name of Jesus at all. Jesus was the name of this man. "Christ" was put on to him by the injection of the pagan element in religion when the Roman Empire became conveniently Christian under Constantine and when the persecution of the Jews began the whole Christology of this subject was revived, and it is the thing that we are facing today in the midst of the hatreds extant in human society.

Peter, we are told, and there is no doubt in my mind but what that was injected by the later Christian fathers in the Church who had to build up an argument, and they built it up by records, and those records usually show at every possible opportunity, of adjusting themselves to the theology of Rome. The theology of Rome! We find evidence wherever we touch this problem from the question of pure scholarship that much of our Christian theology is Roman. I am not talking my theory or something I wish about the matter. Something I wish about the matter does not change the facts. Here is the thing we must face. What happened? When Peter said "Thou art the Christus," then Jesus turned to Peter and said "Tell

no man." And twenty-four hours before Jesus went to the cross no one believed or intimated that Jesus was the fulfillment of the Messianic hope. I should like to go into a discussion with you, if I had the time, concerning the legality of the trial of Jesus, and find out how much the Jews had to do with the crucifixion. One of the interesting problems in the whole realm of history is the legality of the trial of Jesus and the relationship which Jesus bore to the Roman Empire. This much let me say in passing, that crucifying was not a Jewish custom. The Jews never crucified. The only people who crucified were the Romans.

And let me say to you, at the time Jesus was crucified, there were eighteen hundred other crucifixions by the Roman Empire in the same year.

The cross is pagan. The cross has never been a part of the ethics of Jesus. And so far as Jesus is concerned the cross has no place and no part in the Christology erected by the Christian Church. It is the theological attitude. Jesus was not a Christian. Jesus was not a Pauline Christian. He simply was not. Jesus was not a theological Christian.

And I was very much interested the other day to hear one of my colleagues in this city, who is an outstanding fundamentalist brother, make this remark: that the Sermon on the Mount was not Christianity.

"The Sermon on the Mount was not Christianity!" Well, if the Sermon on the Mount is not Christianity, then I am not a Christian, neither was Jesus, nor any other man that is trying to live decently and do the best he can in this world. If Christianity is only defined by a bundle of theological theories, if Christianity is only a matter of blood, if Christianity is only a matter of Church creeds, if Christianity is only a matter of churches, if Christianity is only a matter of theological theories, then I do not even want to be a Christian. I am not interested in being one. In this sense Jesus was not a Christian at all.

You heard what I read to you in the lesson. I take the words of Jesus. If I have to choose between Jesus and Paul in the New Testament I am going to take the words of Jesus, and I am not going to accept the Christology of Paul. I am going to accept what Jesus said. And what did Jesus say? I read the words to you. I want you Jews here this morning to hear them. I want you to realize what they say Jesus said: "I do not come to destroy the law and the prophets. I come to fulfill."

And both the Christians in their fundamentalistic attitude toward religion, and the Jews in their attitude toward it—because the Jews are just as bad as the fundamentalist, a fundamentalist Jew is no more likeable than the fundamentalist Christian. One is just as bad as the other. I hold no brief for either one. Not at all. Do not think I am spending the morning patronizing the Jews. I hold no more brief for the Jews than I do for anyone.

The only thing I am trying to do is to find out what is true about the matter and then see if I have the courage to say it and say it at the expense of the opinion of the public. That is the thing!

I am trying to find out what is true in this matter.

When we come to the Messianic idea of Jesus, we find that he was crucified; lost in the great tragic moment of this Messianic thing. And why?

In my closing moments I am going to try to explain to you why, as I see it. We have shipwrecked our whole theory on this question of the Messiah, and there has been running through civilization ever since the "red line" of hatred. Now, why? Well, here it is. The Jews have always been for many many centuries intensively monotheistic. In fact, we owe our conception of one

God to the Jewish thought and Jewish philosophy. The Jews have been monotheists. They believe in one God. One God! And there was an effort made by the associates of Jesus to classify Jesus as God. And this was contrary to the whole philosophy of Judaism, and the result of it was they could not accept Jesus as God. And I am not surprised, for you remember the scene where the ruler comes to Jesus and says "Good Master, what must I do to inherit eternal life?" And Jesus answered and said "Why callest thou me good. There is only one Good, God."

Now that is in the New Testament. Christians forget it or explain it away.

Why, my friends, it is utterly impossible to make a mathematical monstrosity of God and divide Him into three parts, and the best thought of the world today cannot do it.

I believe in God, but I believe in one God, and that God is the supreme Intelligence of the world.

I believe in Jesus, not as a Messiah and not as a God; I believe in Jesus as a great vitalizer of human life; a man spotless and unimpeachable, without stain or blemish; a Dreamer, an Idealist, who lived his life amongst his people and died a Jew.

And I believe today that Jesus reached that point of assimilation with the spiritual reality of the universe whereby he had a mastery over his heart and his soul that has never been surpassed in human history.

But I repudiate with all my reason and with all my heart the implications of a Pauline theology. Paul was the founder of Christianity, not Jesus. And I believe that Paul at that time built up a theory and a system, that because the Jews could not accept the idea as it interfered with monotheism, it remained for Jesus to give us the great spiritual Idea that is of value.

And when I hear men like Rabbi Wise pay a tribute to Jesus and the value of Jesus as a spiritual force in the universe, rather than some of the so-called Christians making fun of Rabbi Wise and making light and jesting at his theories, I welcome him into the comradeship of trying to find the larger brotherhood of the world. When Dr. Hirsch makes those statements, when the Jews everywhere seeing in the Jesus of human history the dignity of a great superlative life, then I welcome them. For if the Jews are only to judge Christianity by the attitude of the Christians towards the Jews, there is not much encouragement on the part of the Jews to ever be Christians.

Call it Christianity! If Christianity has ever done anything for the Jews, it has tried to malign them, and every Jew bears upon the body the marks of a Christ killer! A Christ killer!

And can't you see what that has done to human life? Can't you see what that has done to society? Can't you see what that has done to the church? Can't you see what it has done to us all?

Jesus, the Jew, reached that great moment of spiritual development where Jesus could say: The Kingdom of God is not there. The Kingdom of God is not to be found in a Messiah who comes as a deliverer for the people.

If Jesus was the true Messiah, he certainly has failed to deliver his people. If Jesus is the Messiah, that Jesus of nineteen centuries ago! We are just beginning to see now a renaissance of Jewish nationalism in the work of the Zionists and the work going on in Palestine. Nineteen centuries of failure. There goes the other Messianic hope.

And what was the last?

Why, this man that you Jews ought to love with all your hearts, —this man of Galilee, this Nazarene, this great teacher, this lovely spirit, this man that never once in his minstry turned away the needy, this man who was universal and cosmic in all of his re-

lationships, this man who dined with publicans and sinners; this man whose nearest friends called a "wine bibber," this man who went through the great crisis in Roman and Palestine history, this man reached the spiritual heights when he said—"The Kingdom of God is within YOU." That was the contribution Jesus made to religion.

And it is the contribution that Paul missed. Paul got an idea it was in a church and stained glass windows and mahogany pews and altars; Paul thought that the kingdom of God was in great ecclesiastical systems; that the kingdom of God was in keeping women silent in the churches. Paul's idea was that.

But Jesus said "The Kingdom of God is within You." Why didn't you Jews accept that from one of your own race, from one of your own teachers, that spiritual truth, the kingdom of God is within us? That is where it is. Jesus was the supreme individualist. He knew he had to build up the world by building up the individuals, and the kingdom of God is within us.

What would happen if we all went out of this church today, this big crowded congregation today, if we all went out today believing in our hearts that the kingdom of God was within us, and our business was to advance the interest of the Kingdom! What would happen? Instead of going out and saying "Well, I don't like the Jews" and the Jews going out and saying "There go the Christians." Going out there on the street fighting and warring and tearing against each other. What is going to solve this?

Now, my friends, we have had a great time here this morning, and I expect I am in hot water. But I do not mind hot water, I rather enjoy it. But I have not covered the subject half sufficiently, not as I would like to cover it.

May I close my sermon by quoting from Lessing's "Nathan, Der Weise?" And let me by this quotation say, that to me it is the crux of the whole matter. The Jew of history as distinguished from the Jew of fiction is always a different character. But Shakespeare makes Shylock speak, in that great speech, of the same environmental conditions for all. We live in the same city, surrounded by the same conditions, don't you think we ought to be helping each other instead of hurting each other? Don't you think we ought to practice the spirit of tolerance?

Well, let me frankly confess to you that the longer I live and the older I get the more tolerant I am becoming. I am beginning to feel my friends, that this world is big enough for us all, and we cannot push and crowd each other out except to the detriment of ourselves. In this world there is a place for every man, and every man in his place. That would make for peace. The difficulty is we try to crowd each other out. Let us fill our own place and fill it well.

If I were a Jew I would be a Jew and would not change my name for any reason. If I am going to be this, let's be it. Let's be what we are, and by being what we are we can raise the moral tone of everything and help the world go round.

There is good in every religion. I can go into a Catholic Church and find good. There is good in Christian Science; there is good in reformed Judaism; there is good in orthodox Judaism.

Well, here is the closing.

In the very last of Lessing's story, "Nathan, the Wise," you will find this: Nathan is an old old man, a Jew, and he has come in contact with a young man, a Christian. And the young man turns to Nathan and says "Nathan, you are so good. You are so good, that I almost think you are a Christian." And Nathan turns to the young man and says: "Ah, what makes me to you a Christian, makes you to me a Jew."

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REGULAR EVENTS

School of Religious Education — Sundays, 9:30 a. m., Channing Hall.

Woman's Club—Every Monday, Program, Edgewater Beach Hotel. Departmental Meetings, Channing Hall.

Men's Forum—Second Monday evenings, Channing Hall.

The Temple Club—Second and fourth Tuesday evenings in Channing Hall.

Church Trustees Meeting—Second Monday evenings.

THE WOMAN'S CLUB

The excellency of the program offered by the Woman's Club for their regular meeting at the Edgewater Beach Hotel, and their Departmental Meetings at Channing Hall is attested to by the large audiences which gather for every meeting. The women who attend the Peoples Church and still do not avail themselves of the opportunity to enjoy the fine things the Woman's Club offer do not begin to realize how much they are missing.

The lecture Jan. 11th on "The Literature and Poetry of Wales" by Dr. J. Morriston Thomas was scholarly, aglow with political sentiment, and historical interest.

Jan. 25th, the luncheon and Musical at the Edgewater Beach brought a large attendance. For several years this mid-season event has been made quite a special occasion, when the members entertain guests, have luncheon together and enjoy an afternoon of music. The program was given by the Philharmonic Trio, consisting of Selma Banta, Violinist; Ann Slack, Cello; Florence Weiss at the Piano, and Ella Banta, Soloist, gave a group of songs.

Feb. 8th the largest audience the Club has had this season gathered to hear Dr. Bradley's lecture on "The Miracle," which he first gave two years ago, after seeing the production in New York, and repeated by request last year and again this February afternoon when nearly four hundred women crowded the large North Room of the Edgewater Beach Hotel. Gounod's "Ave Maria" was sung exquisitely by Marjorie Powell, accompanied by her teacher, Mrs. C. M. Whitaker. At Channing Hall on Feb. 1st, a very fine morning program of the Educational Dept. was given with Mrs. A. W. Fuchs as chairman, the subject of the morning being "Chicago as a Literary Circle." Feb. 15th, the subject of the meeting at Channing Hall was "Crime Prevention" with Mrs. G. P. Boyle as chairman. District Attorney Olson gave a short talk at this morning meeting. At nearly every meeting new members join the Woman's Club, and on Feb. 8th, twelve were received into membership. At the mid-season Musical letters were read from our non-resident members which were greatly appreciated, and a pleasant surprise came in the presence of Mrs. E. B. Hassler from Sharon, Penn., who has come "home" for a few weeks, and is happily renewing her fellowship with the Peoples Church and many friends in the Woman's Club. Mrs. Hassler was former secretary of the Philanthropic Department.

THE MEN'S FORUM

The Program Committee of the Forum announces a Lecture Course that will appeal to all students of our contemporary problems. These lectures are open to both men and women of the church and city. The following schedule has been arranged:

Feb. 16—World Court Debate, Affirmative, Judge Stebbins; Negative, Julian Skinner.

March 21—"The Crumbling British Empire." Prof. Scott, Nearing, an authority on Economics.

April 19—"The Youth Movement in America." Howard Becker, one of its Leaders.

May 3—Rev. J. W. R. Maguire, Vice President St. Viator's College.

May 24—"Ancient and Modern Mexico." A. Cantu, M. A., Native Mexican.

The Forum idea will be carried out after each lecture. Opportunity will be given for the audience to ask questions of the speakers and participate in the discussions.

The charge for the five lectures will be one dollar and fifty cents. The tickets are on sale at the sermon Table in the lobby. As the seating capacity of Channing Hall, 4701 Sheridan Road, is limited it is necessary to secure the tickets early. The single ad-

mission is fifty cents. This is an exceptionally well balanced course and merits the support of the constituency. The lectures are open to all whether identified with the church or not. Members of the radio audience may secure tickets by phoning Mr. Dumont, the secretary, at Juniper 10268.

THE SCHOOL OF RELIGIOUS EDUCATION

The interest in the work of the Church School has steadily increased since the holidays. The students are busily at work on the various courses and new members are coming every week. Various social affairs are being held and this very important department of the church activities is in a most prosperous condition. The school is anxiously waiting for the completion of the Uptown Temple so they can have larger quarters of their own.

The teachers are desirous that the parents attend some of the sessions and familiarize themselves with the curriculum and work of the school. The teachers are alert for new material. The range of subjects studied is attractive and inspiring. Mr. A. W. Fuchs, the superintendent, is devoting a great deal of time to the work and possesses unusual faculties for mantaining the interest of the pupils. The teaching staff is composed of people who are thoroughly familiar with their subjects and present them in an helpful manner.

The school has a kindergarten worker engaged who will take care of the smaller children during the hour of the church services across the street. Parents are invited to leave their children at Channing Hall while attending church.

THE TEMPLE CLUB

The Club is one of the busiest in the church. There have been numerous meetings and social events during the month and many more planned for February and March. The social evening at the Sheridan Plaza Hotel was largely attended.

On Sunday morning February 7th, the Club had charge of the Sunday services. They conducted the entire service with the exception of the sermon. Mr. Newman Dumont, the President, presided and read the opening sentences. Mr. James H. Griffin, former President, read the lesson from Stanley High's "Revolt of Youth" and recited Kipling's "If." Mr. Howard Orr, Vice President, made the prayer, Mr. Griffin sang "My Task" and Mr. Mannhardt, made the announcements. Mr. Wallace Ford, who is playing the lead in the play "Pigs" at the Cort theatre spoke on "Youth and the Theatre." Mr. Ford is a young man in his early twenties and gave a very interesting address. Dr. Bradley preached the sermon on "Youth and the Problems of Today." The big auditorium was filled and the radio mail the following week was filled with expressions of appreciation for the service.

The Club meets for a social hour on Sunday evenings at six-thirty in Channing Hall. The Club is planning to send some representatives to the Young People's Conference at Star Island, Portsmouth, New Hampshire which will be held in July.

The younger group in the church are welcome to membership in the Club and are urged to affiliate.

—H. E. O.

THE CHORUS CHOIR

The Peoples Church Chorus Choir will give a Minstrel Show at Huntinghouse Academy on the evenings of March 3rd and 4th. The proceeds will be used for the Building Pledge of the Choir. Rehearsals are being held by the director, Mr. Dewitt Durgin Lash. It is hoped that the church will support this affair with the usual interest. The members of the choir donate their services to the church and here is an opportun-

ity for the congregation to reciprocate.

The choir has rendered some beautiful Anthems during the month and Mr. Clarence Eddy has played some brilliant organ recitals. Mr. Lash, the director, is always ready to try out new voices at his studio in the Fine Arts Building.

THE BUSINESS WOMAN'S AUXILIARY

The Auxiliary held an interesting meeting Tuesday evening, Feb. 9th, when papers prepared by the women of the Educational Dept. of the day Club on the subject of "Knowing Chicago" were read. The Auxiliary is designed to meet the pleasure and the need of the women in the church who find it impossible to attend meetings during the day of the Woman's Club and still desire the fellowship that such a Club affords. There must be many women in the Church who would greatly enjoy these meetings twice a month, and who by becoming a member of one of these groups, would feel a deeper interest and more at home in the church. The Auxiliary is greatly desirous of increasing their membership and makes the mid-season offer of $1.50 dues for all who care to join now. Membership in the Auxiliary admits one also to the meetings and programs of the Woman's Club. The Woman's Club makes the same mid-season offer for membership. Come! Be one of us. Give your name to Mrs. Fuchs or Miss Hartman at the table in the lobby Sunday morning.

CHURCH NEWS

January was one of the busiest months of the church year. Every organization in the church had many activities and every one was busy. The audiences have all been the largest of the year. In fact in every way the church is having its best year. A spirit of harmony and devotion permeates the entire church group. Dr. Bradley has announced an unusually interesting series of sermon subjects for February. They are as follows:

Feb. 7—"Modern Youth."

Feb. 14—"Lincoln the Heretic."

Feb. 21—"The Religion of Luther Burbank."

Feb. 28—"Listening In" — A Radio Sunday.

Dr. Bradley's calendar shows a very busy month of ministerial activities:—Jan. 1st, New Year's Day at Home; Jan. 3rd, Sermon, Peoples Church; Jan. 4th, Chicago Liberal Minister's Association, City Club, Dr. Eliot of Boston, Guest Speaker; Jan. 6th, Address National Playground Association, La Salle Hotel; Jan. 7, Meeting Board of Directors Chicago Public Library; Jan. 8th, Lecture Physicians' Fellowship League; Jan. 10th, Sermon Peoples Church; Jan. 11th, Lecture, Indianapolis Dental Society Banquet; Jan. 12th, Lecture, Business Woman's Auxiliary, Channing Hall; Jan. 13th, Lecture, Parent Teachers' Association, Libertyville Schools; Jan. 15th, Meeting Commission on Survey Harvard Club, New York City; Jan. 17th, Sermon, Peoples Church; Jan. 24th, Sermon, Peoples Church; Jan. 25th, Meeting Board of Directors Chicago Public Library, meeting Chicago Literary Society, Fine Arts Building; Jan. 26th, Address, Unitarian Church, Toledo, Ohio; Jan. 28th, Two lectures, Chamber of Commerce, East Chicago, Indiana and Commencement Address, Hibbard High School, Chicago; Jan. 29th, Address, Waterloo, Iowa; Jan. 31st, Sermon, Peoples Church.

The Church office continues to receive a voluminous mail from our radio friends. The letters are highly commendatory of the services and are a great source of inspiration to the pastor and the members. Every Sunday there are many strangers from a distance

who attend our church services who were introduced to the church via the air. It is an interesting fact that out of the hundreds of letters received there have been only three which were severely critical of the view point of our liberal faith. It is a source of gratification to know the kindly reactions to a liberal religion that comes from the distant places and rural communities. Liberal religion is growing every where. People are thinking for themselves about religion as never before. It is a great age in which to live.

The many friends and members of the church will regret to hear that our faithful secretary and friend for many years, Mrs. P. E. Goold has entered John B. Murphy hospital for medical treatment. Her work as secretary of the church has been very laborious and her physical condition necessitated a rest. Mrs. Goold is steadily improving and will probably leave the hospital soon. She will take a six months' leave of absence from her duties and will recuperate in the East. Mrs. Thomas Harrison, has been chosen as assistant secretary and will act until Mrs. Goold's return. Mrs. Goold has the best thoughts of the hundreds with whom her duties have brought her acquaintanceship.

Dr. Bradley has been invited by the Program Committee of the May meetings of Unitarians and other Liberals to preach the annual anniversary sermon in the Arlington St. Church, Boston, in May. This invitation is a great honor to our pastor and to our church.

The next Public Reception of new members will be held on Easter Sunday, April 4th. We plan to receive at that service the largest number of new members ever received at one time into the church. If you are planning to join will you please get in touch with the pastor or the secretary as soon as possible.

Funerals

Jan. 9th—William Hann Sr. Interment Graceland.

Jan. 19th, Fred O. Edmonds. Interment Rosehill.

Jan. 22—W. J. Gunderson. Interment Acacia.

Weddings

Jan. 16th— Mr. Gordon Marshall and Miss Ruth Maynard, Glencoe, Ill.

Jan. 28th—Mr. Arthur H. Fulton and Miss Ann Holmes.

Jan. 30th—Mr. Lester Deutsch and Miss Anna Rice.

Jan. 30th—Mr. George Schroedter and Miss Margaret M. Byrum.

Mrs. Eugene B. Hassler of Sharon, Penn., has come to Chicago for a few weeks' visit. She is heartily welcomed by her many friends in the Peoples Church. A charming luncheon and Bridge party was given in her honor Feb. 3rd, by Mrs. J. J. Reynolds and Miss Meta Brand. Mrs. Hassler was formerly secretary for the Philanthropic Department of the Woman's Club.

The Woman's Club is getting ready for an Easter Sale to be held the last of March. Keep it in mind.

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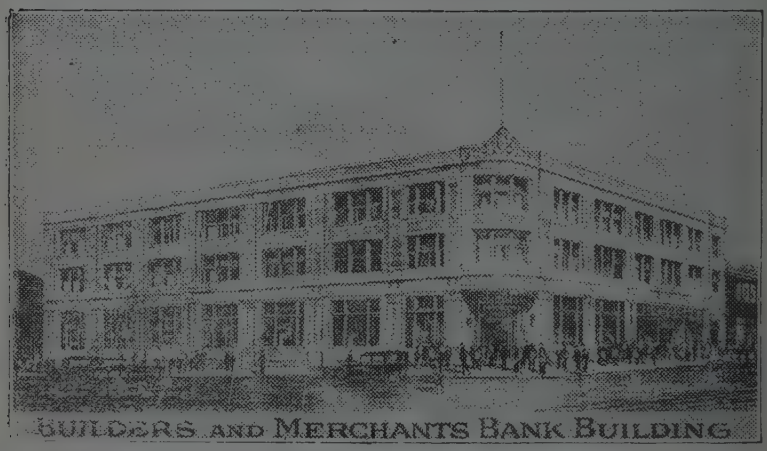

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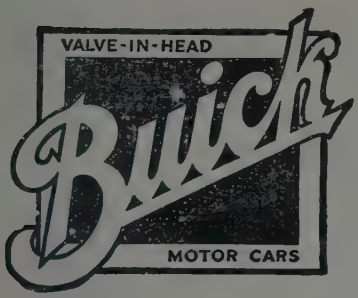

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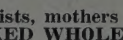

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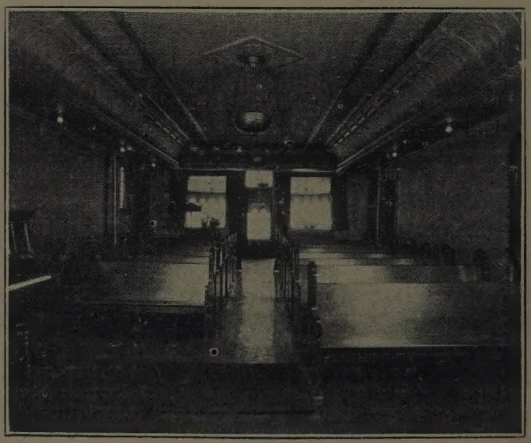

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